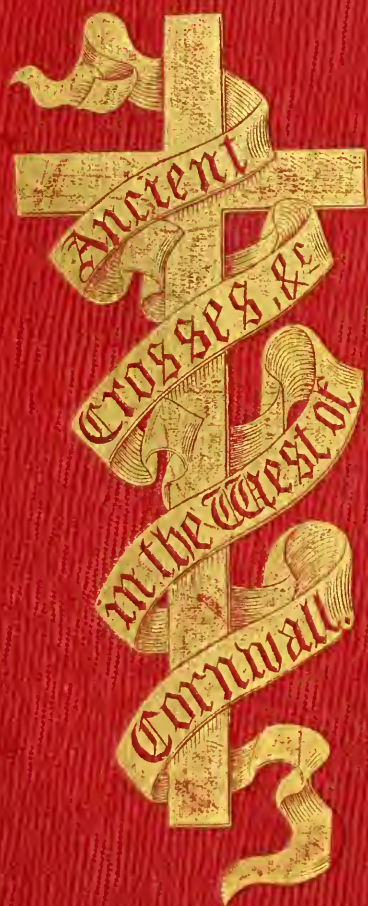


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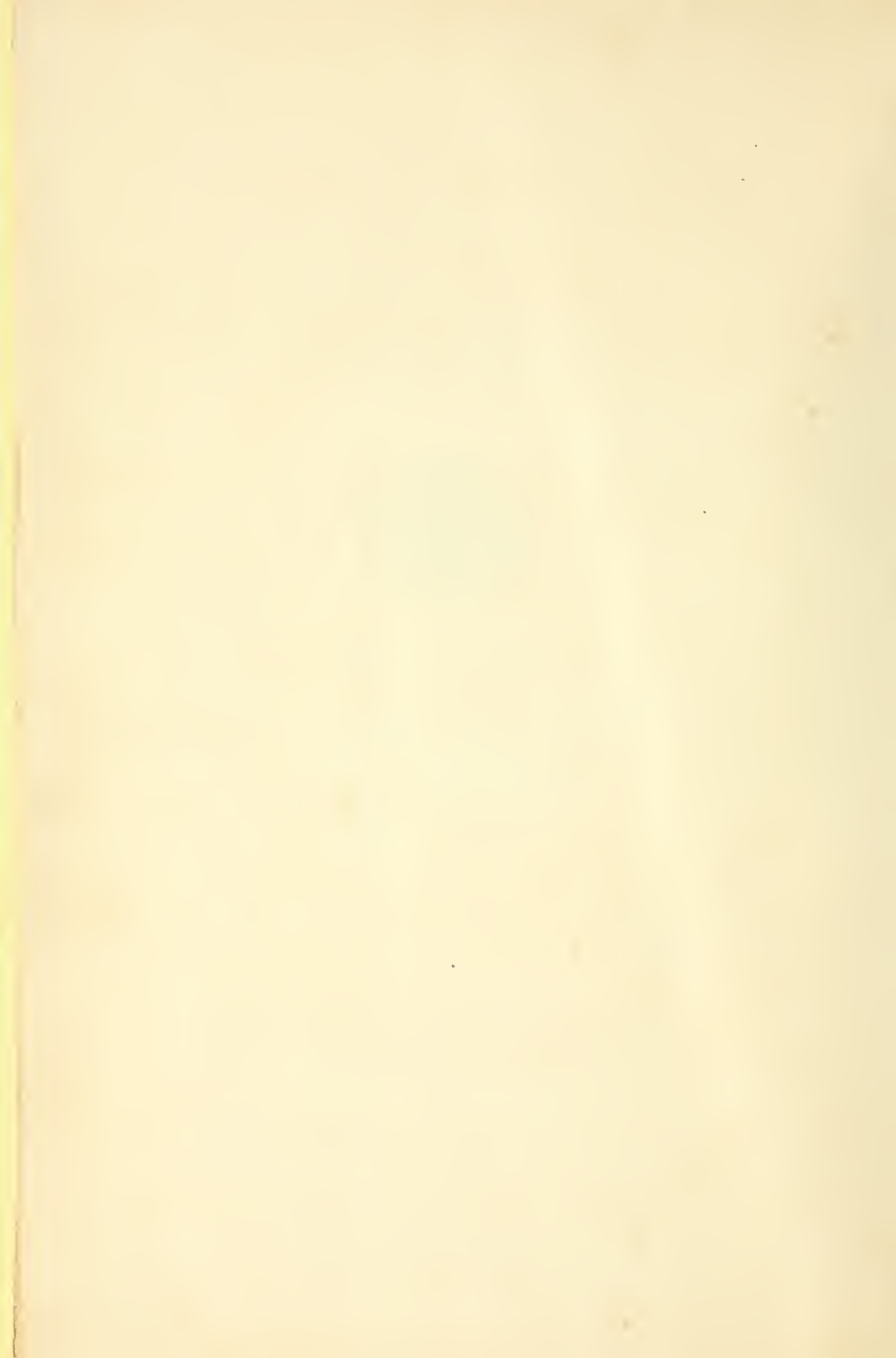


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Ancient Grobber,

AND OTHER

ANTIQUITIES

IN THE WEST OF CORNWALL.

BY

J. T. BLIGHT.

SECOND EDITION.



LONDON : SIMPKIN, MARSHALL, AND CO. DUBLIN : HODGES AND SMITH.

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—
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MARKET CROSS, PENZANCE, MDCCCXXV.

Introduction.



THE destruction of many monuments of remote antiquity which formerly existed in the West of Cornwall, and the mutilation which several others have sustained by mischievous and ignorant persons, have induced the author to attempt the present work, in order to preserve the forms of those remains which are so valuable to the Antiquary and the Historian. In a work aiming more especially at the pictorial representation of these interesting objects, it will not be expected that an elaborate history of them should be given, yet it seems necessary to make a few prefatory remarks.

Of the monuments attributed to the Celts or Britons, little need be added to what has been often repeated; but of the ancient crosses, still so numerous in the western part of Cornwall, it may be remarked that they have suffered at the hands of the Antiquary a very general neglect. From being formed of the enduring granite, many are almost as perfect now as when they were first erected; and to these it is intended chiefly to confine the attention. They may at one time have been equally numerous in other parts of the county, but many have been removed during the gradual improvement of the waste land. Some of them have been used as building materials; this is known to have been the case of late years: in this neighbourhood the mutilated parts of many may be seen built into hedges.

From the allusion to the Cross in various parts of the New Testament, it is evident that it was adopted very early by the Christians as an emblem of their faith. The practice of erecting these symbols of religion seems to have been introduced in the

early ages of the Church, for Constantine the Great is said to have set up crucifixes in all his palaces. Crucifixes were used in the East in the 13th century, for in 1268, the Sultan Bondocdar, at the storming of Jaffa, destroyed the churches, crucifixes, crosses, and relics. As a Christian symbol it is probable that the cross was introduced into Britain with Christianity itself, which is supposed to have been about A.D. 60. St. Patrick landed in Ireland A.D. 432; the conversion of the Irish to Christianity took place shortly afterwards, for as early as A.D. 490 Ireland was named the Isle of Saints. In the county of Louth there are two magnificent crosses, one of which, 18 feet high, was erected to the memory of the founder of the church of Monasterboyce, A.D. 521; the other is inscribed, "Pray for Murdoek," in the ancient Irish character; and as it is stated that Cornwall received its first missionaries from Ireland, it would not be unreasonable to suppose that some of these crosses may have been erected in this district about the same period.

The Cornish Britons remained separate and distinct from the Saxons down to the period of the Conquest, when their lands were appropriated by the Norman chiefs; and it is probable that the public monuments remained undisturbed until later times, when frequent changes occurred in the proprietary of the soil.

Hugh de Payens, the (first) Superior of the Knights Templars, visited England A.D. 1128, when many grants of lands were made to that fraternity in the county of Cornwall. At the commencement of the second Crusade, Pope Eugenius granted at Paris, A.D. 1146, to the Templars, the symbol of martyrdom,—“the blood red cross.” The Knights of St. John, instituted A.D. 1099, bore a cross of the same form, but black upon white. They, as well as the Templars, held lands in Cornwall, and the peculiar form of their cross, which occurs in a few instances in the county, may have been introduced by them. About the middle of the 9th century, the Northumbrian princes, Ella and Osbretch, rebuilt the castle of Stirling; they also built a stone bridge over the Forth, and placed on the top of it “a Cross.” As, therefore, crosses were used from an early period of the Christian era to the time of the reformation, their style varied with the different periods, from the most simple, or even rude, to the most elegant and chaste.

The churches built by the first converts to Christianity in Britain were merely small huts made of wattles. At a later period, they were probably of a more substantial character; for we are told the British masons were such expert workmen, that the Roman architects took them to the Continent to assist in raising their most magnificent and elaborate work. Many of these men were Christians, and

the knowledge they acquired abroad would not be altogether lost on their return to their native country.

Helena, the mother of Constantine the Great, A.D. 325, imagined she had discovered the "true cross" at Jerusalem, and in zealous gratitude for so great a blessing, she ordered the church of the "Holy Sepulchre" to be built; it was first called the "Church of the Resurrection," because it was supposed to cover the sites both of the crucifixion and sepulchre; this church was of an irregular form. The oldest church in Rome built by Constantine (who A.D. 331 ordered the destruction of all the pagan temples found within the city), the Basilica of St. Giovanni Laterano, consists of a nave and aisles separated by columns. From these instances it does not appear to have been usual at this period to build the churches cruciform; but soon afterwards the Latin form of the cross seems to have been adopted, and continued so in western Europe until the schism arose between the Latin and Greek churches, A.D. 1050. The Greek crosses in this county were probably erected during this contention. The "true cross" was seized by the Persians, A.D. 614, at the sacking of Jerusalem, and was recovered from them by the emperor Heraclius, 622-627. Its form has been preserved on the coins struck by him to commemorate the event.



Crosses sometimes served only to mark a place of sepulture. In the Border warfare, Armstrong of Mangerton, having been assassinated, was buried at Ettleton, and a cross was set over his grave. Another cross, called the Mangerton Cross, remains to this day at Millholm, on the spot where the coffin rested previously to the interment.—It was to mark places similarly used that the crosses at Waltham, Charing, and elsewhere, were erected by Edward I.

The Churchyard crosses were not always monumental, for one was sometimes placed near the south or chief entrance to the church, suggestive of due preparation previously to entering the sacred building. From such crosses proclamations were made, and occasionally congregations were addressed by the priests from the same spot, as was long done at St. Paul's Cross in London. The crosses set up in market-places had much the same purposes: from these, proclamation was made of war or peace, or of any other matter of general interest. Those on the highways served as prayer-stations, and as indices or guide-posts to the different Oratories, Baptistries, or other religious foundations: many of them were of great public utility, being

erected on dreary moors where there were no other marks to direct the traveller on his way. On these the rich traveller often deposited alms for the succour of the poor and distressed wayfarer who might follow him.

Many crosses still stand near the sites of ancient churches or chapels, as at Pradanack and Perranzabuloe in this county, the churches or chapels themselves having been long since destroyed. Some of them were no doubt erected at considerable labour and expense, the Pradanack cross (of granite), for instance, being ten miles from the nearest locality in which material of a similar description can be procured.

Besides the crucifix and the cross, many emblems referring to the Passion were also often engraved on the stone,—the nails, the spear, &c. The five bosses which occur on several, as at St. Erth, St. Burian, St. Paul, &c., are supposed to represent the five wounds in the body of Christ. The circle, or rather the encircling ring, is the well-known symbol of eternity. It is remarkable that in all these monuments where the figure of Christ is given, the head inclines towards the right shoulder. In some of the more recent examples of these crosses, figures of kings, queens, bishops, &c., are introduced, in the Gothic style.

The divisions which have been adopted (the Greek, the Transition, and the Latin, crosses) are in many instances not free from objection, and must of course be to some extent arbitrary: since several which have a Greek cross on one face, have a Latin or a Transition cross on the other; and many which now have four equal parts like the Greek cross, have evidently been broken off from the elongated shaft of the Latin: much indulgence is therefore solicited for the attempt at identification.

That the reader may feel assured of the accuracy of the representations, the author begs to state that, except in three or four instances where friends have kindly furnished him with the requisite drawings and information, he has himself visited all the spots where these antiquities are to be found, in order to take the necessary sketches and measurements.

The following is a list of the ancient Chapels, Baptistries, or Oratories, which formerly existed in this neighbourhood, to which some of the crosses may have served as guide-posts, as excitements to holy feeling before reaching the church, or might have some other relation:—

St. Anthony, near the Quay, Penzance.—(See page 55.)

St. Clare.

Chapel Uny, Sancreed :—remains of the well may still be seen.

St. Clement's, St. Paul.

Trewanack Chapel, Lelant.

Rose-an-crowz Chapel, Lelant.

Vellansajer, St. Burian.

Brunian, Lelant.

Higher Tregenna, St. Ives.

Triggaminion, Morvah.

Kerrow and Cornellow, Zennor.

St. Bridget, at Lanyon, Madron.

Trewell, Ludgvan.

Pradanack, Mullion.

The field in which the cross at Trevan stands is called the
"Chapel Field."—(See page 15.)

St. Loy, St. Burian :—recently destroyed.

Of the following some remains still exist :—

Madron Well and Chapel.*—(See page 59.)

Bosence Chapel, Sancreed.

Chapel Carn Brea, St. Just.

Sanctuary, St. Burian.

Chapel near the Quay, St. Ives.

Porth Curnow, St. Levan.

Chapel Idne, Sennen Cove.

Chapel at Cape Cornwall, St. Just.†—(See page 61.)

Chapel and Well at Castle Treryn, Zennor.

Clahar Garden, Mullion :—remains of chapel.

Porth Chapel and Well, St. Levan.

Chapel Anjou, Lelant.

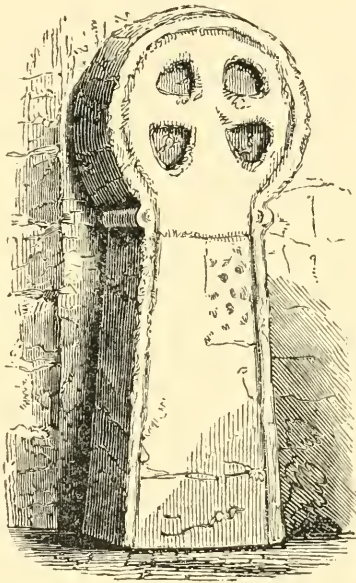
Ancient chapel on the sands at Gwithian.

* In the preface to a Poem,—“The Petition of an old uninhabited House in Penzance to its Master in Town,” published in 1823, is the following note :—

“Perhaps it may not be known, but I find it related in an old Manuscript that what appears a seat on the *side* of Maddern Well was called St. Maddern's Bed, on which the Patient who came to be cured, reclined. Those, who were benefitted, left a donation at Maddern Church for the Poor. This may account for the preservation of the Well. Donations were left so late as the middle of the seventeenth century.”

† A cross was found near this chapel, and placed by the late Rev. J. Buller in the chancel of St. Just church.—See Report of Royal Institution of Cornwall, 1845.





MARKET PLACE, PENZANCE.

Height, 5 feet; breadth, 2 feet 3 inches.

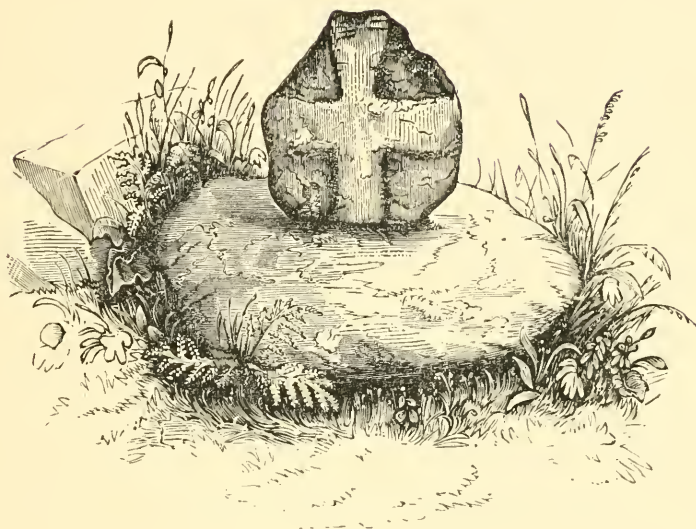
Removed in the year 1829 from the centre of the market-place.—Near the base, on the reverse side, the following inscription was then found:—“*Hic procumbunt corpora piorum.*”



CROWZ-AN-WRA, ST. BURYAN.

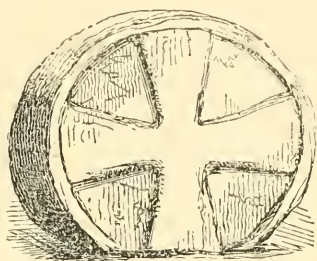
Height, 5 feet 3 inches; breadth, at the head, 2 feet 5 inches.

(The reverse side is similar to the engraving at page 32.)



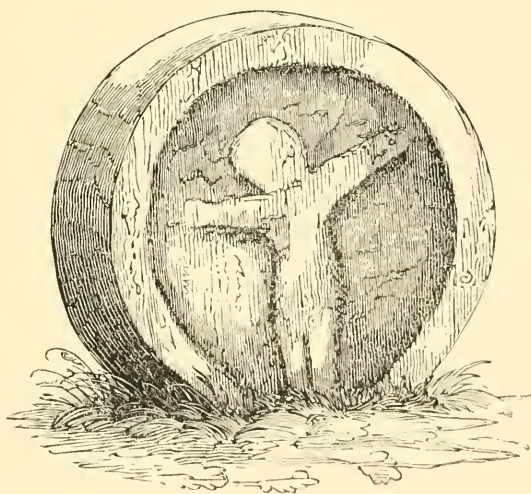
TRENGWAINTON CAIRN, MADRON.

Height, without base, 2 feet 2 inches; breadth, 2 feet.



CROSS STREET, HELSTON.

Height, 1 foot 4 inches ; breadth, 1 foot 7 inches.



VICARAGE GARDEN, ZENNOR.

Height, 1 foot 9 inches ; breadth, 1 foot 9 inches.

(Reverse,—similar to the Cross at Helston, represented above.)



TREMBATH, MADRON.

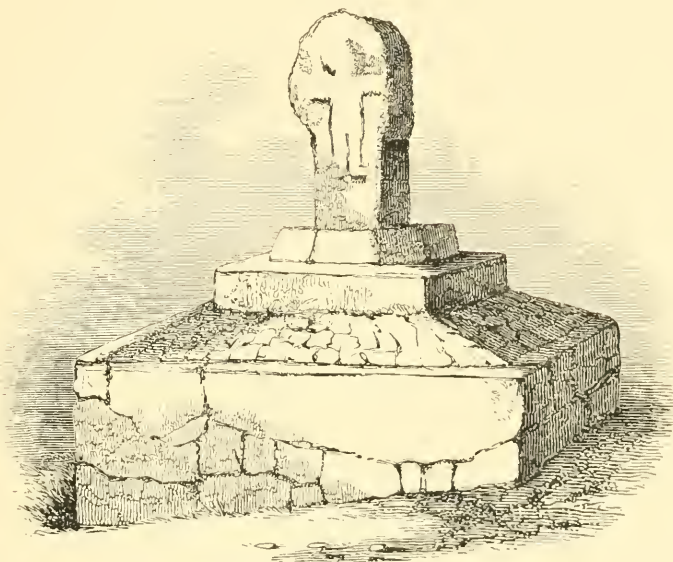
Height, without base, 4 feet; breadth, 1 foot 8 inches.



CLOWANCE, CROWAN.

Height, 2 feet 3 inches; breadth, 1 foot 11 inches.

(Reverse,—similar to the Cross at Helston, page 6.)

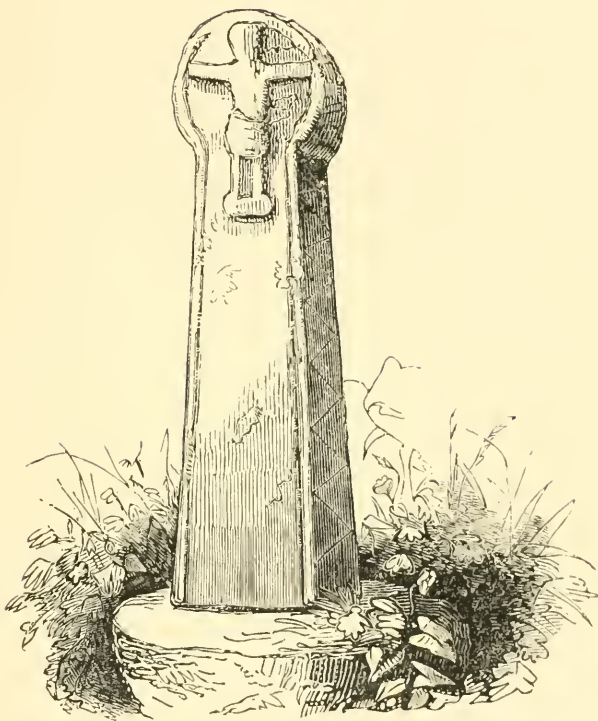


CHURCH-TOWN, ST. BURYAN.

Height, without base, 2 feet 8 inches.

(The reverse side is similar.)

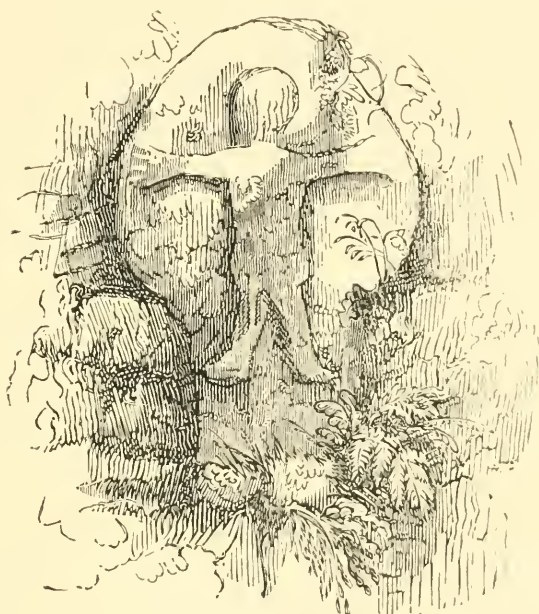
This Cross stood originally within the limits of the churchyard.



ST. LEVAN CHURCHYARD.

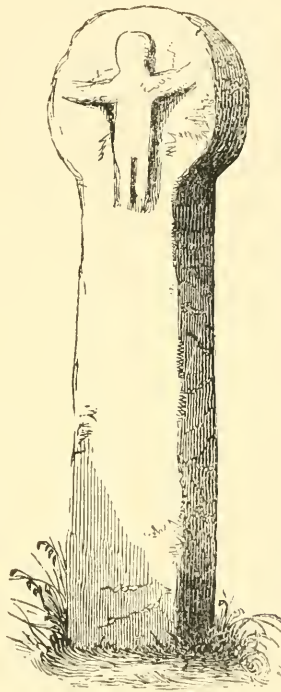
Height, 6 feet 9 inches; breadth, 1 foot 9 inches.

(Reverse,—similar to that at page 17.)



NEAR BOSKENNA, ST. BURYAN.

Height, 2 feet 8 inches; breadth, 1 foot 9 inches.



GWINEAR CHURCHYARD.

Height, 5 feet 4 inches; breadth, 1 foot 7 inches.

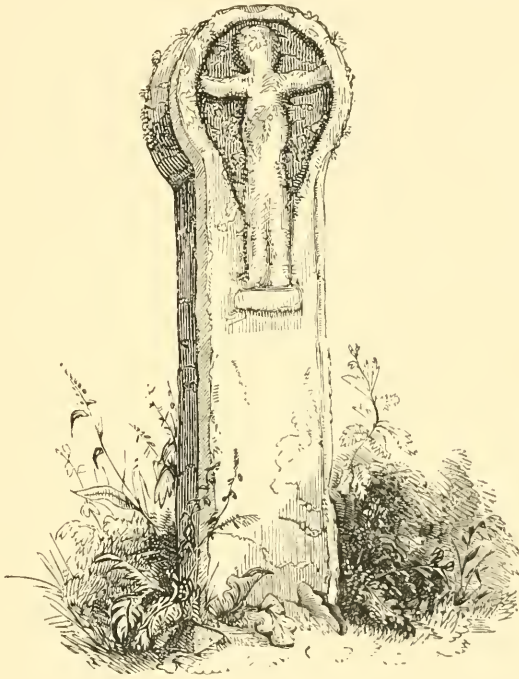
(Reverse,—a plain Cross.)



ROSEMORRAN, GULVAL.

Height, 3 feet; breadth, 1 foot 6 inches.

(Reverse,—similar to that at page 31.)



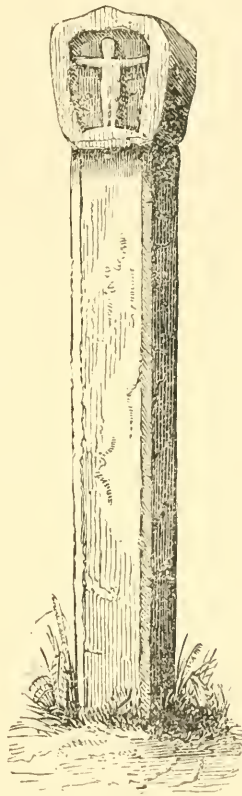
ON THE ROADSIDE FROM LELANT CHURCH TO ST. IVES.

Height, 6 feet 8 inches ; breadth, 2 feet 2 inches.



TREVAN, ST. EARTH.

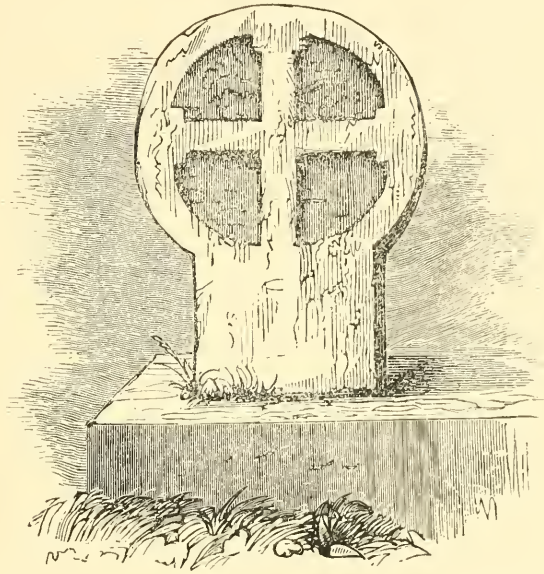
Height, 4 feet 4 inches; breadth, 1 foot 9 inches.



ST. EARTH CHURCH-TOWN.

Height, 7 feet 2 inches; breadth, 1 foot 6 inches.

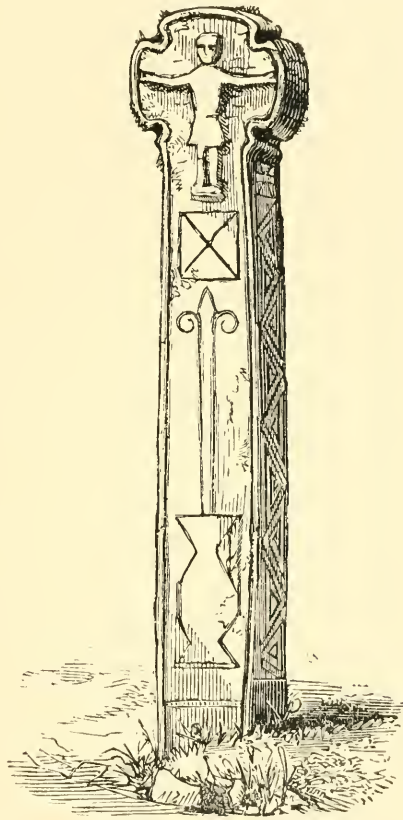
(Reverse,—a Greek Cross.)



ST. LEVAN CHURCHYARD WALL.

Height, 2 feet 6 inches; breadth, 1 foot 11 inches.

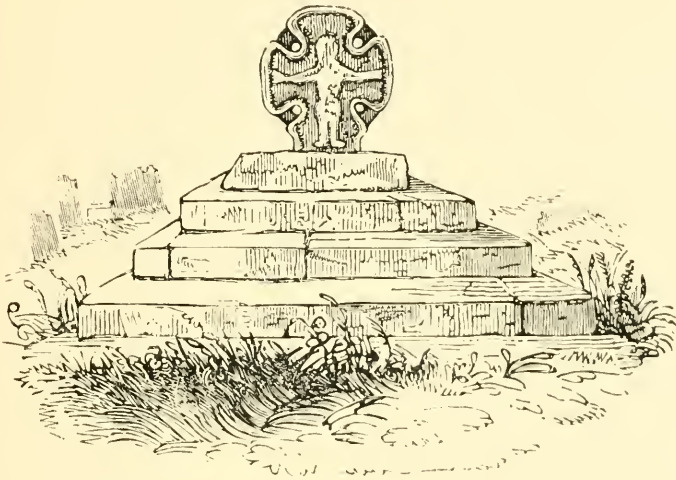
(A Cross of the same form is carved on the reverse side.)



SANCREED CHURCHYARD.

Height, 7 feet 7 inches; breadth, 1 foot 6 inches.

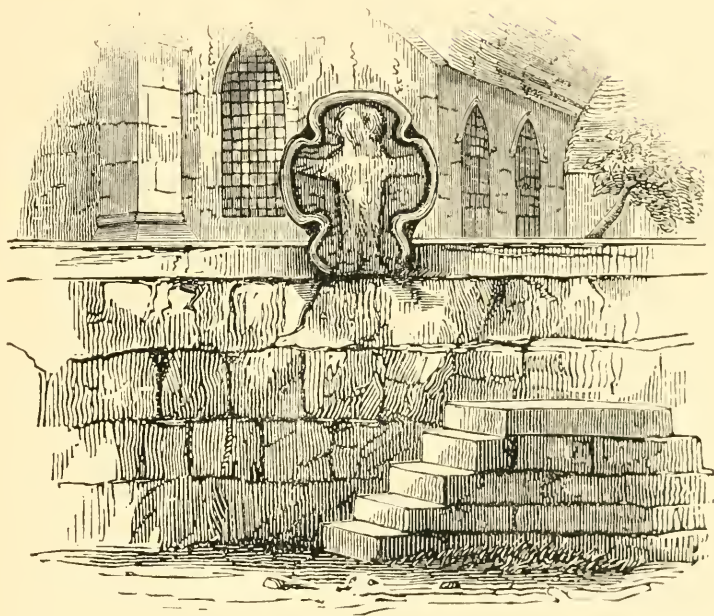
The reverse has a plain boss in the centre of the Cross, and a shield-like figure below a crossed panel, similar to that on the upper part of the shaft as engraved above.



ST. BURYAN CHURCHYARD.

Height, 2 feet 10 inches.

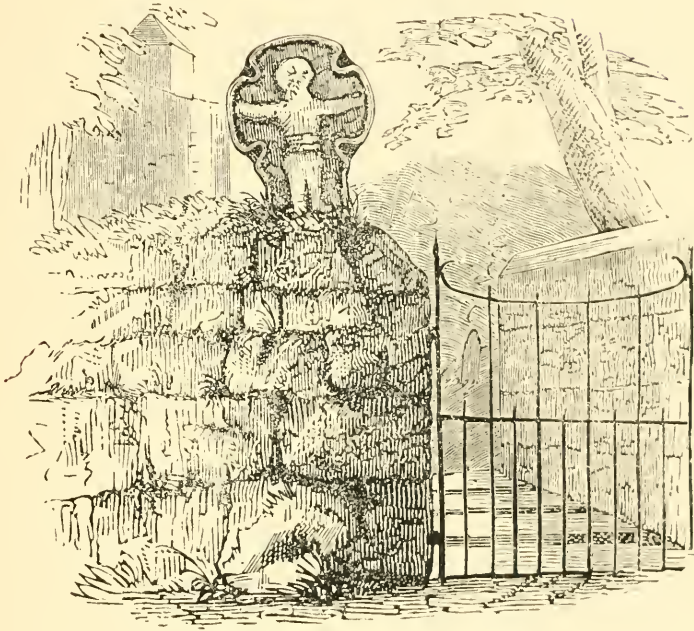
(Reverse,—similar to that at page 24.)



ST. PAUL CHURCHYARD.

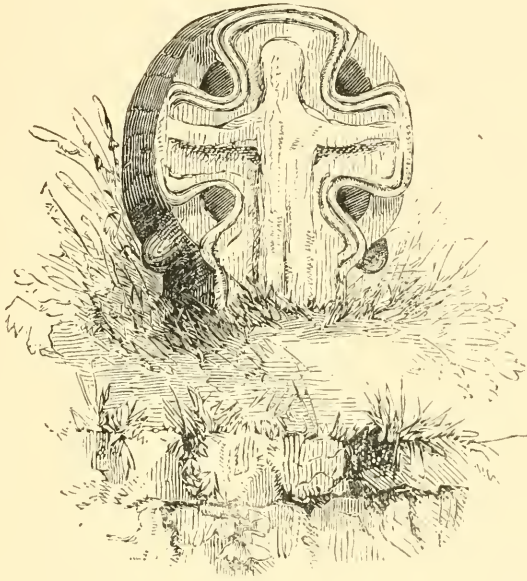
Height, 2 feet 3 inches ; breadth, 2 feet.

(The reverse side is similar to that at page 24.)



SANCREED CHURCHYARD WALL.

Height, 2 feet ; breadth, 1 foot 8 inches.



PHILLACK CHURCHYARD.

When the above sketch was made this Cross was deeply buried ; during the recent restoration of the Church, it was dug up and placed on a pedestal near the south doorway: it is 5 feet 9 ins. high, and 1 foot 9 inches in breadth; the broadest sides of the shaft are ornamented with a zig-zag tracery.

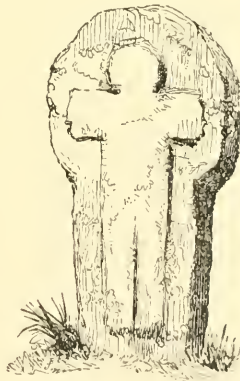


TREVU, CAMBORNE.

Height, 2 feet 7 inches; breadth, 1 foot 7 inches.

(On the reverse side is a plain Latin Cross.)

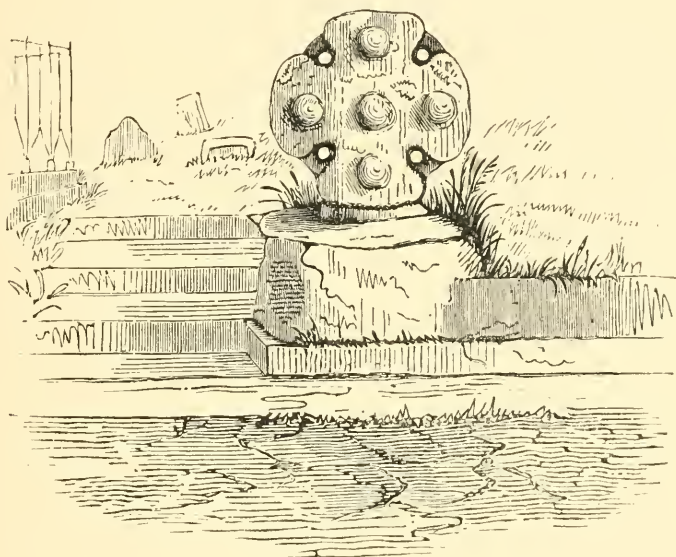
This Cross formerly stood near the present Railway Station, Camborne.



MADRON CHURCH-TOWN.

This Cross is now built into the hedge near the eastern entrance to the churchyard.

Height, 4 feet; breadth, 2 feet.



ST. ERTH CHURCHYARD.

Height, 2 feet 2 inches ; breadth, 2 feet 3 inches.

(Reverse,—a figure of Christ, similar to that at page 19.)



ILLOGAN CHURCHYARD.

Height, 6 feet; breadth, 1 foot 10 inches.

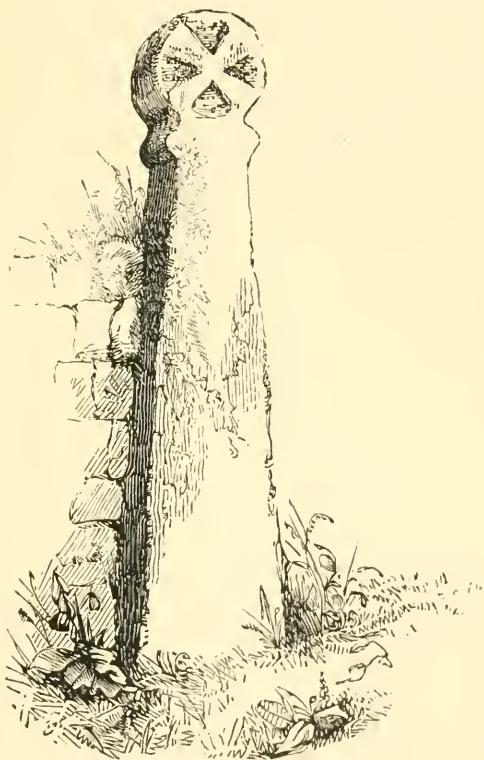
(*St. John's or the Maltese Cross.*)



LELANT CHURCHYARD.

Height, 5 feet 6 inches; breadth, 1 foot 7 inches.

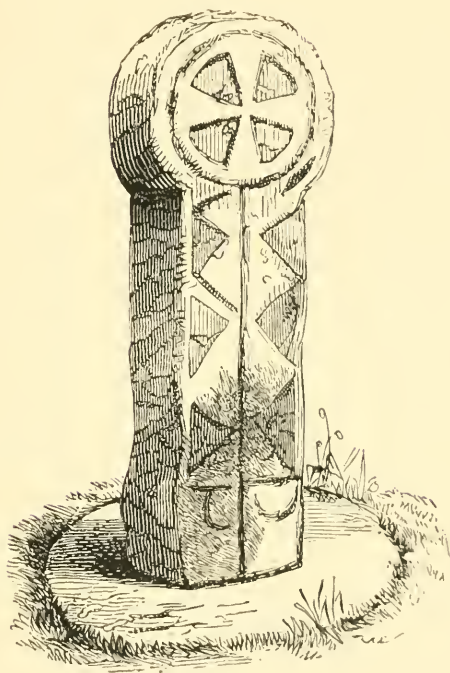
(Cross of *St. Andrew.*)



GATEWAY ON CONNOR DOWN, GWINEAR.

Height, 6 feet; breadth, 1 foot.

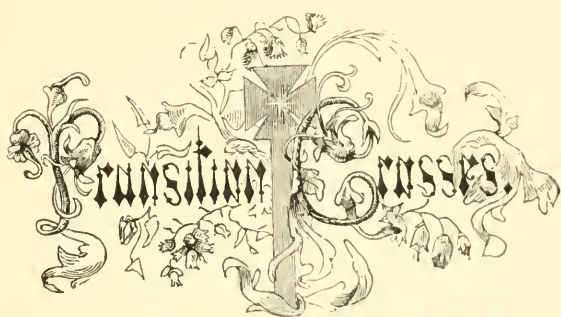
(*St. Andrew's Cross.*)

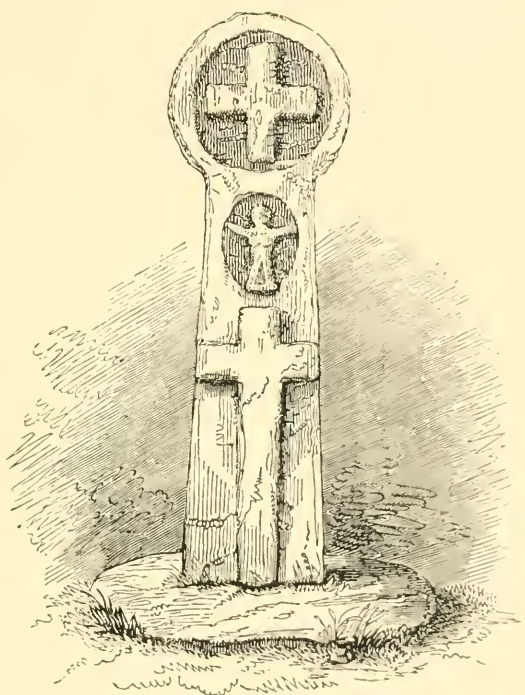


HELSTON.

In the Garden of Glynn Grylls, Esq.—Removed from Gweal Mayow, near Helston.

Height, 4 feet 9 inches; breadth, 1 foot 6 inches.

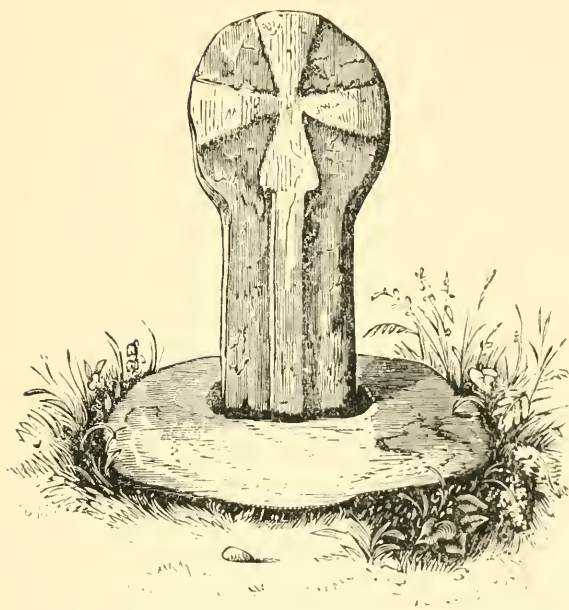




ST. MICHAEL'S MOUNT.

Height, 6 feet; breadth, 2 feet.

(Reverse,—a plain Latin Cross.)



BOSWHARTON, MADRON.

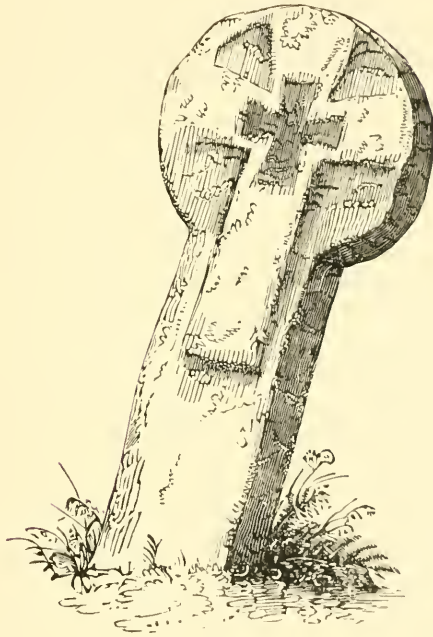
Height, 3 feet; breadth, 1 foot 10 inches.



OUTSIDE THE CHURCHYARD WALL, LELANT.

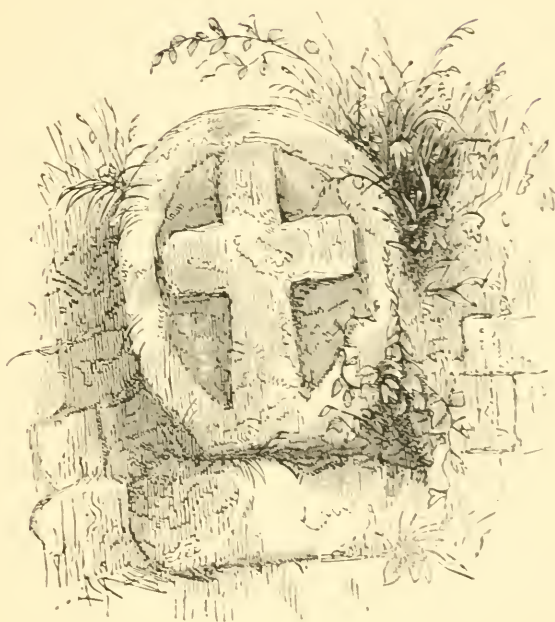
Height, 3 feet 6 inches; breadth, 1 foot 4 inches.

(Reverse,—a figure of Christ.)



NOON CREEG (Nûn Careg) ST. BURYAN.

Height, 5 feet; breadth, 2 feet.



HEA, MADRON.

Height, 2 feet 1 inch; breadth, 1 foot 9 inches.



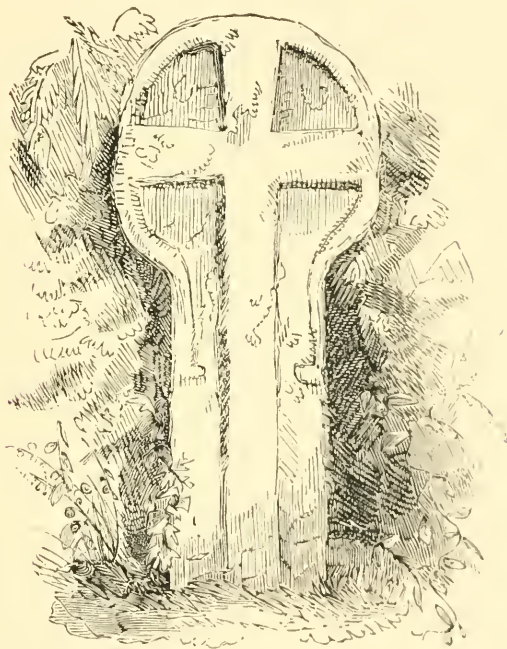
ANJARDEN, SANCREED.

Height, 2 feet 6 inches; breadth, 1 foot 11 inches.



CURY CHURCHYARD.

Height, 9 feet; breadth, 1 foot 6 inches.



OPPOSITE BOSKENNA GATE, ST. BURYAN.

Height, 4 feet 3 inches; breadth, 2 feet.





VELLANSAJER, ST. BURIAN.

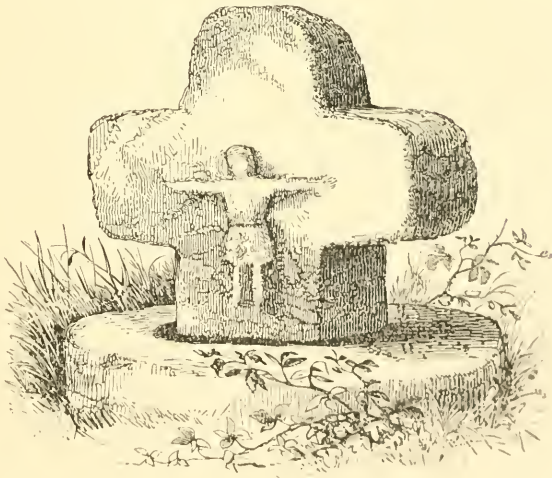
Height, 3 feet 7 inches; breadth, 1 foot 8 inches.

An ancient Chapel once stood near the site of this Cross.

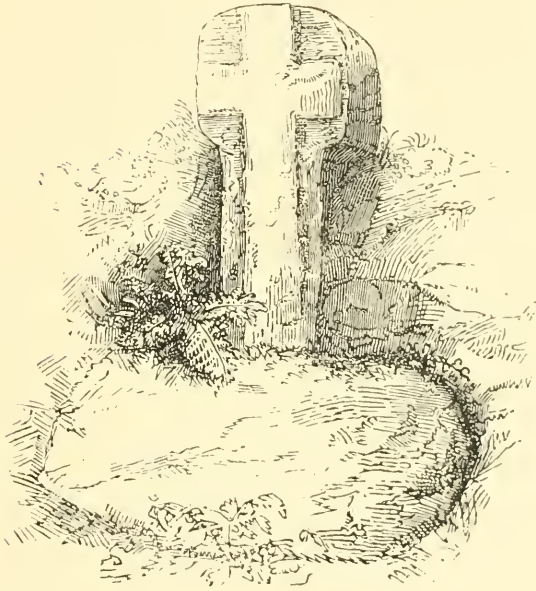




THE GARDEN AT TREREIFE:—removed there for preservation.
Height, 1 foot 5 inches; breadth, 1 foot 1 inch.

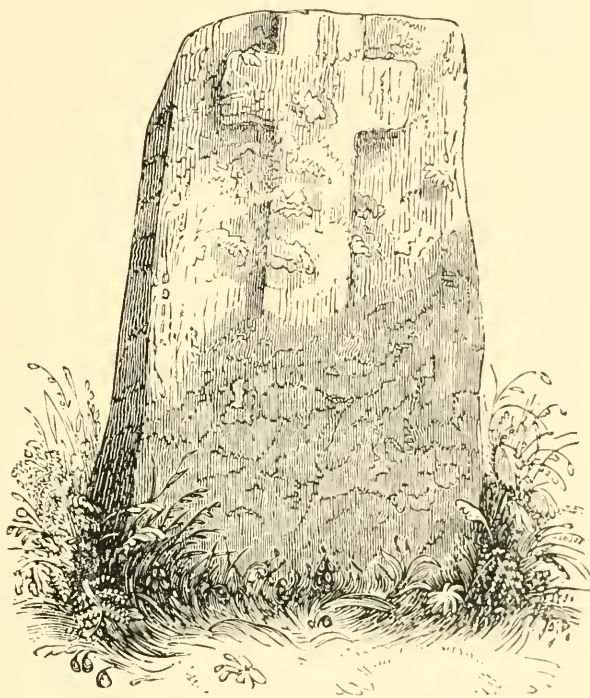


At Chûn, or Chyowne, near the Sanctuary, St. Burian.
Height, 2 feet 3 inches; breadth, 2 feet 7 inches.



SENNEN GREEN.

Height, 3 feet 4 inches ; breadth, 1 foot 6 inches.



HIGHER DRIFT, SANCREED.

Height, 4 feet; breadth, at base, 2 feet 2 inches.

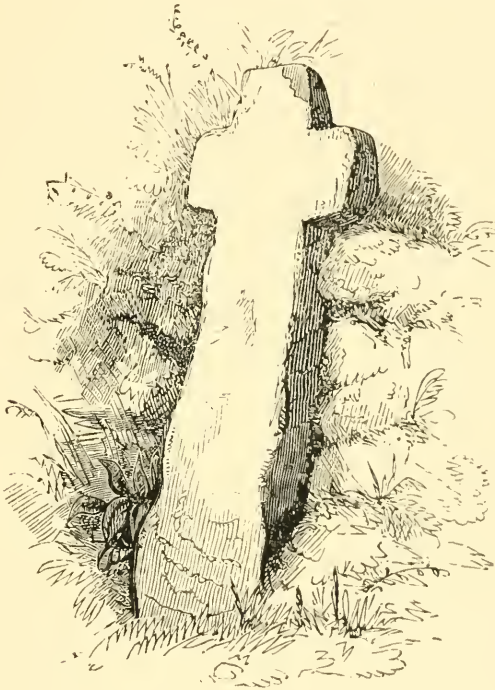
(The reverse side bears a Cross of the same form.)



BOSCATHNOE, MADRON.

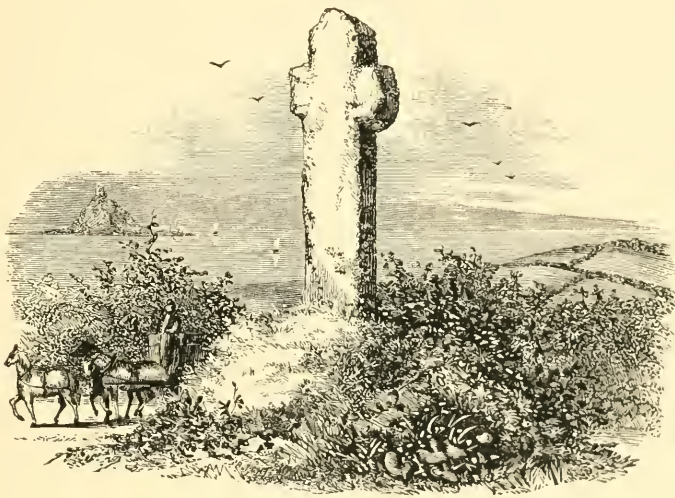
Height, 4 feet.

At Landithy, immediately adjoining, the Knights of St. John had a Provincial Establishment.



ST. PAUL DOWN.

Height, 6 feet ; breadth, 1 foot 10 inches.

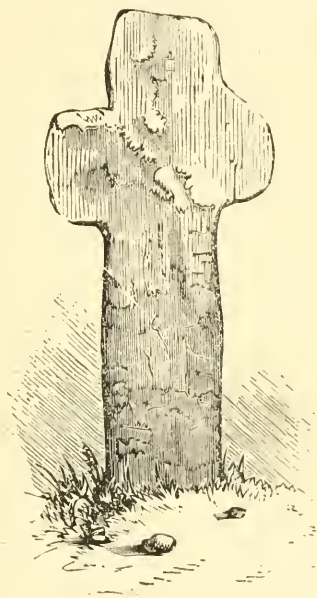


TREMETHICK, MADRON.

Height, 5 feet 7 inches; breadth, 1 foot 11 inches.

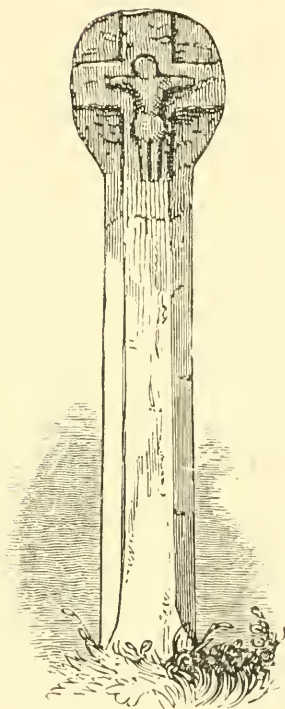
This Cross stands on an artificial mound by the wayside from Penzance to St. Just.

It was removed from Rose-an-Beagle, in the parish of St. Paul.



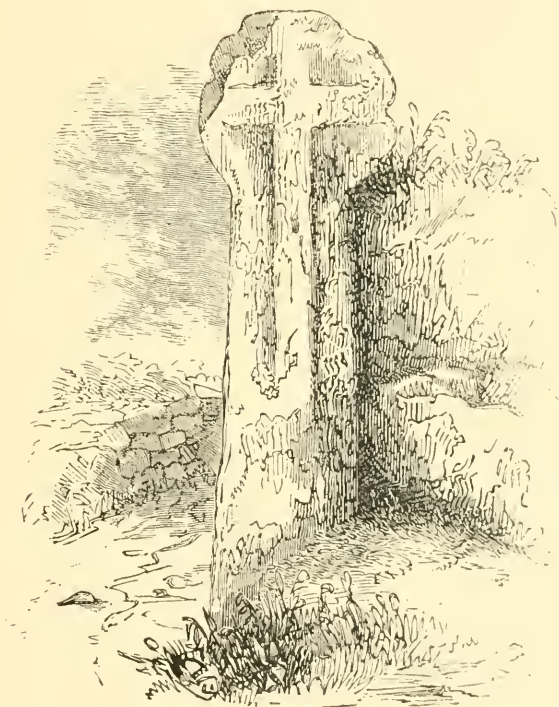
THE CHURCHYARD, LUDGVAN.

Height, 3 feet; breadth, 1 foot 6 inches.



TREVILLEY, SENNEN.

Height, 6 feet 5 inches ; breadth, 1 foot 5 inches.



BRANE, SANCREED.

Height, 5 feet 3 inches; breadth, 1 foot 10 inches.





PRADANACK, MULLION.

Height, 5 feet 3 inches; breadth, 2 feet 1 inch.

A plain Latin Cross is carved in relief on the reverse side.

This Cross stands near the site of an ancient Chapel.

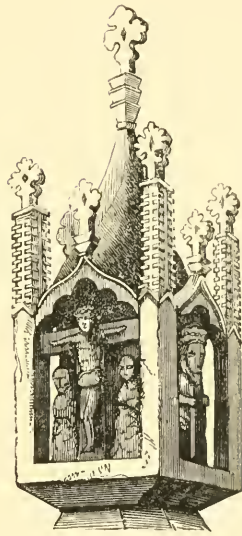




CHURCHYARD, GULVAL.

Cross:—Height, 1 foot 4 inches; breadth, $13\frac{1}{2}$ inches.

Base:—Height, 2 feet 8 inches; breadth, 2 feet 2 inches.

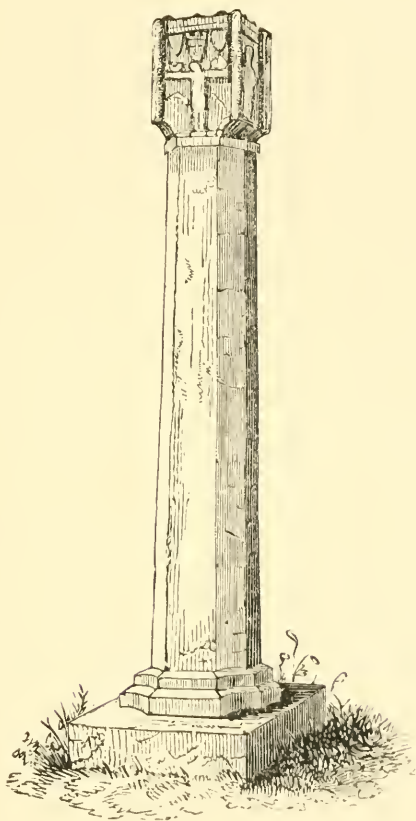


HEAD OF A CROSS IN THE COURT-YARD OF THE CASTLE, ST. MICHAEL'S MOUNT.

Reverse,—the Virgin and Child. There is also a figure on each of its narrowest sides;—one has a crown, and holds what may be a sword—the other holds a cross.



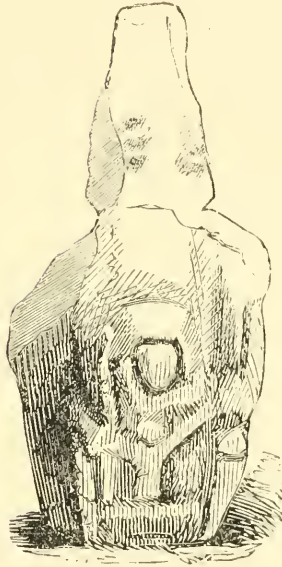
EAST SIDE OF THE HEAD OF THE CROSS IN ST. IVES CHURCHYARD (p. 54).



ST. IVES CHURCHYARD.

Height, 10 feet 6 inches.

This Cross was discovered buried in the churchyard in 1832: in the year 1852, Robert Hichens, Esq., of London, caused it to be placed on a new base and erected in its present position.



CHAPEL YARD, ST. MARY'S, PENZANCE.

Height, 3 feet 10 inches; breadth, 1 foot 11 inches.

This Cross, recently found near the Quay, Penzance, is supposed to have been connected with the ancient Chapel of St. Anthony, now destroyed.



HELSTON.

Height, 2 feet 9 inches; breadth, 1 foot 3 inches.

This Cross was found at Trewane, in the parish of St. Kew, and placed in the Vicarage Garden, Luxulyan (as represented in the engraving).—It now stands in Mrs. G. Grylls's garden, Helston.



LIST OF CROSSES which remain in the West of Cornwall, not engraved in this Work, many of them being very similar to those given.



GREEK.

White Cross, Ludgvan.—A plain cross ; similar to the one at Helston, p. 6. Gwythian Churchyard.

Rosepletha, St. Levan.

Garden-wall, Rolling Mill, St. Erth.—Figure of Christ.

Trevorgance, St. Buryan.—Figure of Christ.

Rosejarn, Lelant.—Similar to the Cross at Zennor, p. 6.

Trenuggo hill, Sancreed.—Defaced.

Parc-an-Growze. Madron.—Defaced.

Penbeagle, St. Ives.—Defaced.

Lelant Church-town.

Camborne Churchyard.—Similar to Cross at Helston, p. 6.

Trewhela, St. Hilary.

Treeve, Sennen.

Gwinear Churchyard.

At Pendeen, St Just.—Mutilated.

Between Carnel Green and Clowance.—Mutilated.

Trecoven hill, Lelant.—Mutilated.

A Cross formerly stood near the Half-way House between Helston and Penryn : the shaft was marked in a similar manner to that at page 28. A notice and representation of this Cross, by Richard Thomas, Esq., C.E., will be found in the Report of the Royal Institution of Cornwall for 1849.

TRANSITION.

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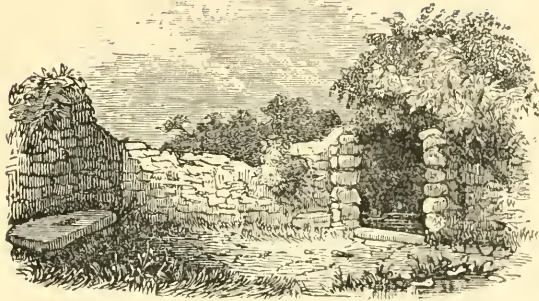
Sancreed Vicarage-grounds.—Removed from Sellan.
Chygwidden, St. Levan.
Brunian Cairn, Lelant.
Maen, Sennen.
Vicarage-grounds, St Just.

LATIN.

—

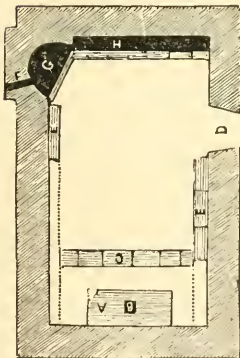
Tregurnow Down, St Buryan.—Similar to that at p. 42.
Paul Down.—Similar to that at p. 44.
Escalls, Sennen.
Merther Uny, near Helston.
Breage road.
Landewednack.
Churchyard, Ludgvan.—Similar to that at p. 48.
In the garden of Glynn Grylls, Esq., Helston, a Cross removed from Tresprisson,
near Helston, where it served as a stepping-stile.—Similar to the Cross at p. 48.
Height, 2 feet 9 inches.
A mutilated Cross at St. Keverne Church-town, recently discovered, and erected
in its present position at the expense of the Rev. O. Manley.





MADRON WELL CHAPEL.

Madron Well is situated in a moor, about a mile to the north-west of Madron Church. The above engraving is a view of the interior of the Chapel or Baptistery, which is about 200 yards from the Well. This building was partially destroyed, in the time of Cromwell, by Major Ceely of St. Ives.



PLAN OF THE CHAPEL.

The length of the building without is 25 feet, breadth 16 feet, the walls 2 feet thick. The altar-stone, A, is 5 ft. 10 ins. in length, 2 feet 7 ins. wide, and stands 2 feet 10 ins. above the level of the floor. B, is a socket, 9 ins. by 8, where a cross, or the image of the patron saint may have been placed. C, is a row of stones forming a step which divides the chancel from the nave; E, E, the remains of stone benches or seats; D, the door-way, which faces exactly north; it is 2 feet wide without, and 2 feet 8 inches within. In the south-west corner is an excavation, G, which appears to have been used as a font, the water being supplied from the well above, for which purpose there is an inlet in the well at F. H, is a drain to carry off the waste water. The building was inclosed by an outer wall, remains of which may still be seen.



HOLY-WELL, NEAR HELSTON.

Stone benches are ranged round the interior of this Well;—the height of the doorway is about 5 feet.

Near Grade Church there is another very similar to the above, known by the name of St. Ruan's Well.



PARC-AN-CHAPEL,—OR ST. HELEN'S ORATORY, CAPE CORNWALL, ST. JUST.

This is a view of the north side, in which the doorway is placed, measuring 5 feet in height, and 2 feet in breadth; near the east end of the same wall, is a window, 2 feet wide. In the east end, which is between 6 and 7 feet high, is a comparatively large window, measuring on the inside 6 feet in width, but it is less on the outside. The eastern part of the wall, as seen in the above cut, was faced with hewn stone, no doubt denoting the length of the chancel: on the south side all that remains is the foundation. A modern building for cattle has been erected at the western end, and the eastern part of the chapel is covered in and used for a similar purpose. Externally, the length of the building is 32 feet, the width 12 feet. On the north side are remains of a wall which seems to have formed a circular inclosure around the chapel: this was the chapel-yard, and it is remarkable that the boundary wall of Madron Well Chapel was of a similar form. In a water-course near these ruins a small cross was found, supposed to have been the gable cross formerly attached to this structure; it has since been placed in the chancel of St. Just Church.* The monogram on this Cross, shewn in the vignette, the initial letters of the word *Χριστός*. was frequently used by the early Roman Christians; and on the Greco-Roman coinage of the family of Constantine the Great, issued at Constantinople, it sometimes served as the principle type of the coin.

* See Rev. J. Buller's Account of the Parish of St. Just, p. 45.





THE SANCTUARY, ST. BURIAN.

St. Buriana, from whom the name of the parish originated, was an Irish Saint, or as Leland says, "an holy woman of Ireland," who by the purity of her life and doctrines converted the inhabitants to Christianity; the hermitage which she occupied, and in which she was buried, became an Oratory, and was held in such high veneration, that King Athelstan, when on his way towards Seilly, is said to have knelt at the shrine of this saint, and made a vow, that should he succeed in his enterprize for the conquest of the islands, the little Oratory should be made a Collegiate Church, in honour of God, and St. Buriana. His expedition was successful: he fulfilled his vow in the year 930, and granted to the establishment the privilege of a Sanctuary.

Lysons says,—“An ancient building on an estate called Bosliven, of which the walls are now remaining, about twelve feet high, overgrown with ivy, is said, by what is most probably a groundless tradition, to have been the Sanctuary, and is held in much veneration.” In a note to the above, the same author remarks that “the Sanctuary no doubt, as was usual, comprised the Church itself, the church-yard, and perhaps a certain privileged space beyond it. The remains of the building to which the tradition attaches are probably those of an ancient chapel.” This might have been the Oratory of St. Buriana, or a portion of the original establishment of Athelstan, for it is questionable whether the present Church at St. Burián can be referred to so remote a period. Very little, if any, of the structure now exists, but the site is still known by the name of “the Sanctuary.” It was situated near the source of a stream east of Bosliven farm-house, and in the field immediately adjoining: the north wall was 20 feet long, east wall 60 feet long. The accompanying illustration is from a sketch made some years since, by H. A. Crozier, Esq. By the road-side near these ruins is a very ancient Cross (see page 40).



This beautiful Seal, in perfect preservation, and probably of the 14th century, was dug up in the parish of St. Burian. How it found its way into Cornwall would be difficult to say, but it is pretty certain that it was only by accident, as the inscription on it, which reads—"Sigillum Confraternitatis Conceptionis Beatae Mariae Ordinis Sancti Augustini Parisias," shews that the seal has no connexion with our local history. It may possibly have been lost by some member of the Confraternity whilst visiting the Brethren of his Order at Burian, but who do not appear to have had attached to them any Confraternity of the Conception.

The Seal is the property of J. J. A. Boase, Esq.



Topical Roman Remains



BLEU BRIDGE.

Cromlechs.



T is generally supposed that cromlechs were erected by the Ancients for the purpose of distinguishing the burial-places of their chiefs, or of other celebrated individuals. Panlinus and Agricola, in their several descents on the island of Anglesea, found Druidical circles and cromlechs there; and this mode of burial continued to be practised for some time after. We find that when Vortimer defeated Hengist and Horsa at Aylesford, in Kent, where both Horsa, and Catigern the British chief, perished, the fine cromlech, now called "Kit's Cotty House," was erected over the remains of the latter by his sorrowful countrymen. They may also have been used by the Druids for religious purposes; as similar structures are at the present time in India. For an account of these, we are indebted to W. J. Henwood, Esq., F.R.S., F.G.S., &c. After noticing the rock-basins, &c., which he observed there, he thus speaks of the cromlechs:—"In front of one of the Temples are two small cromlechs of slate: the larger is an oblong square, about 5 feet in length and $2\frac{1}{2}$ feet in breadth, and is supported at a height of rather less than 3 feet, horizontally, on six stones; the smaller is triangular, and is perhaps $2\frac{1}{2}$ feet wide; but instead of being flat it is supported at an angle of about 30 degrees from the horizon, in such a manner, that one corner is the lowest part, and one edge—the highest—is level; the props being applied to the inclined sides only, shelter the interior for about two-thirds of its circumference, but leave the rest open. The flat-topped cromlechs are used indifferently as altars or as seats: for I have observed rice and flowers, as offerings, often laid on them; and just as frequently I have seen the natives sitting and resting their burdens on them: the inclined ones are employed only as receptacles for small rudely-made iron lamps, which are always lighted when religious rites are being solemnized. Level-topped cromlechs are frequently found alone: but I do not recollect an instance, amongst the scores I have seen, of an inclined one without a flat one in its neighbourhood."*

There are five of these ancient monuments in the west of Cornwall, all in a good state of preservation. The remains of one may be seen in a field about half-a-mile

* Proceedings of the Royal Institution of Cornwall, 1855.

from the Lanyon cromlech, and of another at Bospreennis, in Zennor. There is a fine cromlech at Trevethy, in St. Cleer, in the eastern part of the county, and some remains of another at Coit, about a mile south of St. Columb; it is represented on a following page: the cover-stone is 9 feet long, the supporters, which lie under it, are about 7 feet long. (See "Ancient Crosses, &c., in the East of Cornwall," p. 130.)

The cover-stone of the Lanyon cromlech is $18\frac{1}{2}$ feet long and 9 feet wide; from the under part of this stone to the ground it measures 5 feet. Borlase, and others who have followed him, state, that this cromlech is high enough for a man on horse-back to pass under it. The Caerwynen cromlech is less than that of Lanyon.

The Zennor cromlech is the largest in the county: the supporters are about 9 feet high,—the cover-stone, 18 feet long and $10\frac{1}{2}$ feet wide.

The cover-stone of Mulfra is about 9 feet by 12 feet. The upright stones are 5 feet high.

The top-stone of Chûn cromlech is nearly 13 feet long and $11\frac{1}{2}$ feet wide,—its elevation is about 4 feet.

CIRCLES.

Besides the circle at Boscawen-ûn (p. 70), there are several others in the neighbourhood: as at Boskedna, in Gulval; Tregaseal, St. Just; and the Dawns Mên, commonly called "the Merry Maidens," at Rosemoddress, in St. Burian; &c. They are supposed to have been connected with the religious rites of the Druids. Near the circle last named are the two large pillars called "the Pipers."

HOLED STONES.

The holed stones, of which a specimen is given at p. 72, have also been attributed to the Druids, but for what particular rite they were appropriated is uncertain.

INSCRIBED STONES.

The Mên Scryfa (p. 72) is, according to Borlase, one of the oldest monuments we have in Cornwall. The inscription, *Rialobranus Cunovali filius*, signifies that Rialobran the son of Cunoval was buried here.

The inscribed stone at Bleu Bridge* was formerly in a horizontal position, and formed the stepping-stone of the bridge. The words of the inscription at length would be,—*Quenatavus Iedinui filius*.

Another inscribed stone was found at Carnsew, Hayle, in 1843, an engraving and an account of which will be found in the Guide to Penzance.

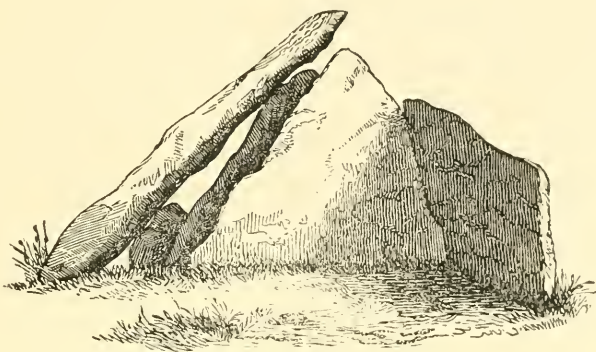
* "Bleu" signifies Parish.



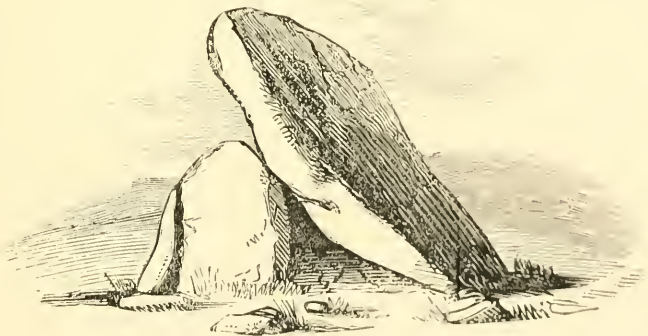
LANYON CROMLECH, MADRON.



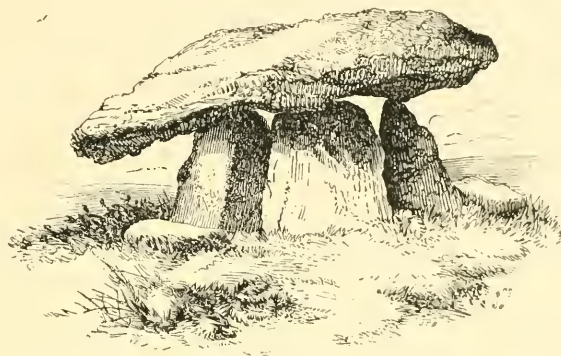
CAERWYNEN CROMLECH, PARISH OF CAMBORNE.



ZENNOR CROMLECH.



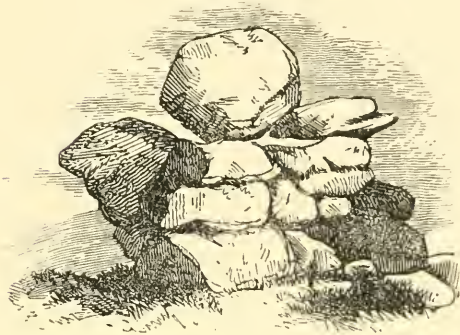
MULFRA CROMLECH, MADRON.



Chûn Cromlech, Morvah.



Fallen Cromlech at Coit, St. Columb Major.



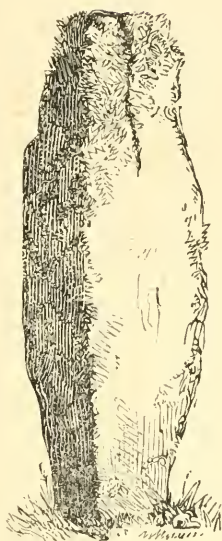
The Mên Amber.—N.W. view.

This stone is in the parish of Sithney, on the property of C. W. Popham, Esq., of Trevarno. It was formerly a logan-stone, but was thrown off its balance in the time of Cromwell, by Shrubshall, then governor of Pendennis.—The stone is 11 feet long from east to west; depth, 1 foot. Mên Amber is a corruption of Mên-an-bar, which signifies, *the top stone*.



Druidical Circle at Boscawen-ân, St. Burian.

The stone within the circle, which is in a slanting position, measures 8 feet in length. The stones which compose the circle are at irregular distances, some being 8 and others 12 feet asunder; they are from 4 to 5 feet high. This circle consists of nineteen stones, and is about 73 feet in diameter.



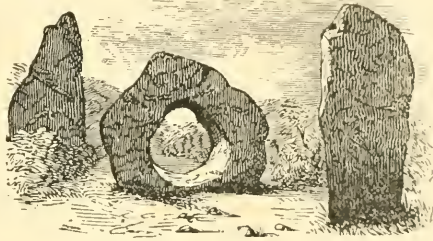
Sepulchral or Monumental Pillar, at Tresvannack, in the Parish of St. Paul,
12 feet high, and from 3 to 4 feet thick.

The Urn was found near this stone ; it is 19 inches high and 15 in diameter. (See Report of the
Penzance Natural History and Antiquarian Society for 1848.

Monumental Pillars, similar to the above, in the West of Cornwall.

Two at Boleit, in St. Burian, called " the Pipers ; " the eastern pillar is $15\frac{1}{2}$ feet high—the other
 $13\frac{1}{2}$ feet high. There is another near these, 10 feet high.

Trenuggo, Sancreed	Height, 12 feet.	Near the circle at Boscawen-ân,	
Treleu, St. Burian	" 10 "	St. Burian	Height, $8\frac{1}{2}$ feet.
Boshava, Lelant	" 10 "	Longstone down, Boslow, St.	
Trevear, Sennen	" 5 "	Just	" 9 "
Breu, St. Just	" 7 "	Tregiffian, St. Burian	" 10 "
Boswens Croft, Sancreed	" 9 "	Bosworthon, Sancreed	" 9 "
Chyanhall, Paul	" 8 "	Two at Higher Drift, Sancreed, 18 ft. asunder,	
Kerrow hill, Morvah	" 6 "	height of one 7 feet, the other 9 feet.	



Mên-an-tol (the holed stone), at Anguidal down, Madron.

Centre stone, 4 feet in diameter and 1 foot thick,—the hole, 1 ft. 3 ins. in diameter. The other stones stand about 7 or 8 feet from the holed one, and are from 4 to 5 feet high.

In the parish of Wendron there is a holed stone like the above; it is 7 feet high, 9 feet long, and 1 foot thick,—the hole, 1 ft. 6 ins. in diameter. In a field adjoining there is a barrow covered with rough stones.



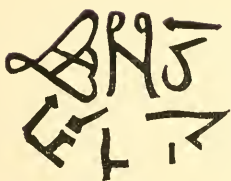
The Mên Seryfa, Madron.
Length, 9 feet; breadth, 1 ft. 8 ins.



Inscribed Stone at Bleu Bridge, Gulval.
Length, 6 ft. 2 ins.; breadth, 2 feet.



INSCRIBED STONES, ST. HILARY CHURCHYARD.



The parish church of St. Hilary was destroyed by fire in 1853; in clearing away the ruins the above inscribed stones were discovered. One was found built into the wall with the inscription downwards, filled with mortar, and a portion of one side has been chipped off to make it even with this wall, and thus part of the inscription was destroyed. The first line is nearly gone, yet the letter P, as an initial letter, is perceptible; then follow contractions of the words *Flavio Julio* (or *Juniori*); then *Constantio* (or *Constantino*, these words being used indifferently for the same person, as may be seen by reference to the *Fasti Romani Consulares*); then *Pio*, with the abbreviation of *Augusto*; then *Caes*, for *Cæsari*; then an anomalous word which is considered to be *Divi*; then *Constanti*, for *Constantini*; followed by *Pii*; and *Aug.*, for *Augusti*; terminating with *Filio*. The inscription may be interpreted,—P.... to *Flavius Julius* (or *Junior*) *Constantinus* (or *Constantinus*), the pious and august *Cæsar*, son of the divine and pious *Constantine the Great*. The date of this monument, which was probably a milliarium, or mile-stone, must be somewhere between A. D. 326 and 337; it is composed of a coarse elvan or porphyry which occurs in the parish. The length of this stone is 4 feet 6 inches, breadth 1 foot 11 inches, and 10 inches thick.

The other stone is of granite, and measures 6 ft. 7 ins. in length, 1 ft. 9 ins. wide, and 10 ins. thick; it was found at the north-west angle of the chancel, 2 feet below the level of the floor. From its position, it is probable that it was used as a foundation stone; and it is imagined that the symbols inserted on it, arranged in two lines, represented Masonic tools and implements, which had been adopted as a sign manual by *Notus*, the builder or architect of some ancient structure which might have stood on the same spot. The inscription would simply mean,—“*Notus*, his mark.” “*Notus*, his mark.” The symbols are shewn in the margin on a larger scale.

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